

the soul: what joy, what exultation and triumph, when sin is subdued, and the love of God, peace of conscience, are shed abroad in the heart of the Holy Ghost!

This is known, that when the mutineers get the command, and compel the rest of the ship's company to join them, they turn pirates, are resolute in their bloody in their conquests, desperate in all their terror, and hated of every nation. Even that sets out with a fair profession of religion, and the way to heaven, but turns a black apostate, out malice against the ways of God, becomes the terror of all enemies, the most profigate of all others, and is hated of saint and sinner.

When a mutiny takes place, it is sometimes made for the safety of the ship, and for the honor of the sun is beauties, it is really enjoyed, it the duties of doing in retirement, the female, are, helping of her to the rose, fragrance.

Weakness of disposition, the long, cease to be, are united, being contempla-

MENT.

school, on late- ness manner, said,

a pray, God will

My dear chil-

dren of this boy, and

I am a come to school

joy and evening

kind of that great

praying. Chil-

God, whose eye

with your innocent

to Him in sin-

any thing of your

coming manner,

good, they grant

you with your hea-

and good and per-

and for your en-

scriptures.—

are sinners—that

provided by that

you from your

my dear chil-

don of yours sin-

to save sinners;

and a right spirit

the Lord for his

morning and fresh

truthfulness towards

the Salem Sabbath

last: there were

numerous crowd of

the amount of the exercises

The meeting was

written for

fall,

cry—

all—

eye.

of thought,

all—

and fraught,

will.

now—

you last given,

School?

Heaven.

then meet,

as fill;

all.

ear

bounties flow;

we.

END.

ON OF WAR.

ween a trading slip

out for private gain,

that neither intends

it, if attacked in her

re, carries along

and instruments of

her course of life to

while sojourning in the

must not traffic from

things in view, lie

to subdue; so, the

affairs

with who hath chosen

, while at sea; for,

be overtaken and

sit down on a sand-

mes, we may be sha-

ape all these, we are

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children of grace have

full stoms of

the world to endur-

ing, and

the soul in the

the</p

without exception, expressed their conviction of its utility. The operation has been performed on more than two hundred members of the profession, and they have invariably declared that it "occurred" so pain, and that it could scarcely be felt; as their own certificates show. The instruments used for this purpose are very simple; they are a few plain forceps, right angled and straight, with cutting edges, like the common surgical bone forceps, but those edges are made accurately to fit the necks of the teeth, and only the necks; that, however decayed a tooth may be, the forceps may be safely and easily applied without any risk of breaking the tooth. Having been thus carefully applied on the neck of a tooth, the edges of the forceps should be held parallel to the edge of the gum, and should be made to press it down a little, in order to get at the neck about a line below the usual height of the gum; the handles of the forceps are then pressed gradually but firmly together, and in a moment the upper part of the tooth snaps off, including the cavity containing the expansion of the nerve, and thus in an instant permanently relieves all pain. The advantages of this operation are—1st. It is painless, and instantaneously performed. 2d. The surface of the sound stump remaining in the jaw, presents a firm base for mastication; or for the fixing of an artificial tooth. 3d. What is of great moment, the stump or stumps left in the jaw afford a firm support to the adjoining teeth, and without which the alveolar process corresponding to the part before occupied by the diseased tooth, and a part of the interse structure of the jaw, becomes absorbed; the adjoining teeth in a few years become loose, and ultimately prematurely fall out, as daily experience shows. Mr. Fay has, for his improvement in this branch of surgery, and for other forceps for the perpendicular extraction of teeth, when extraction may be absolutely required, received the large silver medal from the Society of Arts; and the instruments, with engravings, will be published in the next volume of the Transactions of the society.—*London paper.*

"ONE SINNER DESTROUETH MUCH GOOD."

"We understand that there was about \$350 in the possession of Mr. Peltby's benefit on Monday evening last."

"The sum collected at Park-street church on Sunday evening, in aid of the funds of the Fatherless and Widows' Society, amounted to \$241.23."

We know not whether these two notices, which we cut out of some Boston paper, were placed together by design or by accident. Thus placed, however, they show in strong contrast the profusion in which men indulge for the sake of pleasure, and the "penituousness of their charity" towards the indigent and wretched. In the theatre, which multiplies widows and orphans, a large sum is expended without a thought of the loss. When the poor and needy cry for bread, and there is none, we open our hands reluctantly, to bestow a small pitance. The writer of the first paragraph too, on his composition, seems to have left something for reflection to discover. "About \$350 was"—expended lost—wickedly thrown away; nominally for "Mr. Peltby's benefit," really for his ruin, and that of many others.—*Rec. and Tel.*

REFLECTIONS ON THE SABBATH.

MA. EDITOR:

After returning from the house of God in the evening, my mind was led to reflect on the past performances of the day—a day, I trust, that will long be remembered by many of the children of God on account of the precious season vouchsafed to them while they waited upon Him.

The morning had been ushered in by the great luminary of day in beautiful serenity, and, no doubt, the people of God in this and other places felt, as it is their privilege to feel, how well calculated is the Sabbath for a day of holy communion with God. The morning sermon was concerning "Jesus and the resurrection." We were called upon to examine the grounds of our faith in this glorious doctrine. The words of our brother B.—were attended with much power, and many were constrained to say that God was in this place.

After preaching, the Lord's supper was administered in a manner calculated to inspire the mind and raise the soul in heavenly devotion. Many people deeply affected by these blessings which always attend a faithful discharge of the duty which was enjoined on his disciples by that Saviour, who now speaks to his children as he then spoke,—"do this in remembrance of me." The season was peculiarly interesting on account of the presence of a number of the servants of God who took a part in the administration of the bread and wine.

While engaged in this pleasing duty, my mind was led to contemplate that innumerable company who surround the throne of God in heaven, and all, as with one accord, sing praises to the "Lamb that has loved them and washed them in his own blood."

Precious season! may its remembrance long dwell on the minds of God's faithful children. In the afternoon the word was preached by brother M.—, and sinners were warned in a fearful manner against rejecting Christ and his gospel. It was a time of deep inquiry among the saints of God whether they had rejected him in any of his ordinances, and I trust that much good was done. In the evening, according to previous appointment, we held a prayer-meeting, in which God was truly present with his people. The many earnest prayers and fervent entreaties then offered gave Christians encouragement to hope that God was about to revive his work amongst us. Yes, we trust his work is already begun and that many received tokens from their Saviour that he was still with them. His promise was verified, "they that wait on me shall renew their strength." They truly anticipated by faith and rejoiced in the blessed prospect of one day meeting with angel to praise God, "where congegations never break up, and Sabbaths never end;" singing for ever the song of bleeding grace and dying love.

Before the benediction was pronounced, all the people joined in singing that favorite doxology of the Christian church.

"Praise God, from whom all blessings flow;
Praise him, ye people, here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

This ended the public devotions of a blessed Sabbath. May all those who enjoyed it be found faithful until the coming of their Lord—the prayer of one of the least of his children.

W. W. M***.

Boston, Nov. 5, 1826.

MISSIONARY.

THE BIBLE IN EUROPEAN TURKEY.

In the Missionary Herald we find a letter from P. G. Daveluz, Esq., British Consul at Adrianople, to the Rev. Joseph Wolff, the celebrated Jewish Missionary. It was dated March 3d, 1826, and a copy of it was sent to Mr. King at Smyrna, who transcribed it to the Corresponding Secretary of the American Board. The object of the letter was to inform Mr. Wolff of the gratitude which the Greeks and Americans in that city and vicinity felt towards him, on account of his excellent Christian virtues, and especially his liberality in distributing among them the Word of Life. Even the most stubborn of the Jews were favorably disposed towards Mr. Wolff. It appears however, that the Pasha had suspected that something was wrong in the distributing of these books; and that he sent the Aya of the Janissaries to the Bishops and Archbishops, with orders to seize and bring to his palace, all the books which had been distributed by Mr. W., as well as those which were still offered for sale. The Armenian Bishop and the Greek Archbishop were brought before the Pasha, and reproached with having distributed or countenanced the distribution of these books, without having informed him of these

transactions. They replied that the books contained nothing which was not also in those of their own church, and that therefore they saw no necessity to apprise him of their circulation. The Pasha was much exasperated at what he supposed a contempt of his authority, probably in consequence of some perfidious insinuation of the Jews who, it is said, had accused Mr. W. of an intention to convert both the Jews and Turks to Christianity. In the midst of these tempests, Mr. Daveluz arrived in the city and received a respite from the Pasha to visit him. During this interview, the Pasha expressed the regret that he felt at the proceedings he had taken in respect to the books, and after making a very friendly apology for what had passed, assured Mr. D. that, since he had ascertained that none of them were printed in the Turkish language, no impediment should in future be imposed against their free circulation.

The consequence of all this, is that these books have become famous by the disturbance they have occasioned; their circulation has been widely extended, and who shall calculate the amount of good that may thus have been brought out of seeming evil?—*Pan-ly* Visiter.

We extract from the Missionary Herald an account of the attack of the Greeks on Beyroot, last spring. It is contained in a letter from Mr. Goodell, the missionary, to the corresponding secretary of the A. B. C. F. M.

Beyroot, April 8, 1826.
My dear Sir.—The three last weeks have been a season of war, tumult, oppression, and robbery; of which I cannot give you a better idea, than by means of extracts from my journal.

Sabbath, March 19, 1826. Yesterday two Greek vessels came in, and anchored at the river, the usual place for anchorage in the winter, about two miles east from Beyroot. As they frequently come in to visit European vessels, and to seize whatever Turkish property we suspected nothing uncommon. At day-

light this morning we were awakened by a brisk fire of musketry. Ten other Greek vessels had come in during the evening, observed in the city, but not observed by ourselves, and had landed about five hundred men, who were soon before the walls of the city, attempting to scale them. The city was in an exceedingly defenceless state; but the Turks, knowing it must be victory or death, acted with great spirit and energy, and succeeded in driving the Greeks from the wall, in doing which they killed four or five, and lost of their number near twenty. The twelve Greek vessels, which, to the shame of their commanders, had not been at anchor, immediately sailed forth, with a fine breeze, and in fine order, directly before the town, and commenced a heavy cannonading. The Turks were able to return only about one half to twenty received. We expected nothing but that the city would have a change of masters in a few moments, and looked to see the Greek flag hoisted in Beyroot. But the Greeks, though, to human view, they could have landed with the greatest ease, yet made no attempts of the kind, and apparently came out in mere wantonness, to take revenge for the unsuccessful effort made at day-light to take the city. After an hour and a half, during which time they gained nothing, and lost the first prospect of success, they returned to their place of anchorage. One of their calls carried away both the legs of a poor Greek lad in the city, three balls entered the house of the French Consul, and two that of the Austrian. The house of the English consul was much exposed to the firing, both by land and sea, but was not touched. The Greeks who were killed, lay in plain view from his house, and within a stone's throw of his door.

The Greeks who had been landed in the night, immediately on being driven from the walls of the city, took possession of all that part of the city where I live, entering every house, eating, drinking, smoking, and in some instances, fighting. Many parties of them came into my door, out on my telling them that I was English, they departed. The people out of the city died in all directions, taking with them all that was possible of their property. All that could do, escaped to the mountain. My house was immediately filled with men, women, and children, who came trembling and screaming from all quarters, bringing with them their most precious articles, as their little all.

About 2 o'clock P. M. the Greeks all retired to a fort about a mile distant, half way between the city and the anchorage at the river, some of them carrying away, what they did not bring with them, viz. *Greek* *TRACTS.*

Wednesday, 22. Since the Greeks left us on the Sabbath, we have been under no government but that of God. My house has been filled with the poor Christians who were preparing to escape to the mountain. Twenty-sever slept in one room of my house one night, and the other rooms were equally well filled. To these I daily read the scriptures, and exhorted them to trust in God. Most of the houses are now forsaken—all the most valuable articles removed—the ways are unoccupied and far and near scarcely a human being is to be seen, except the poor of the land, who have nothing to lose. The gates of the city have been shut since the Sabbath, and the Greeks have been entirely destitute of bread, meat, rice, oil, and charcoal, but have been able to purchase a little of the flying inhabitants. To the west of us are the Turks, fortifying their city and castles, and beginning the like of nature to our administration. This is daily read the scriptures, and exhorted them to trust in God. Most of the houses are now forsaken—all the most valuable articles removed—the ways are unoccupied and far and near scarcely a human being is to be seen, except the poor of the land, who have nothing to lose. The gates of the city have been shut since the Sabbath, and the Greeks have been entirely destitute of bread, meat, rice, oil, and charcoal, but have been able to purchase a little of the flying inhabitants.

On the 23d, the Greeks spread their sails this morning before sun-rise, and with a very light breeze, moved out of the river. All eyes were fastened upon them.—The Turks were at their posts, prepared for victory or death; and a most solemn silence prevailed.

The Greeks passed the city at a respectful distance, without throwing a single ball. Just at this time a large number of troops arrived from the Pasha of Acre, consisting principally of Albanians and Bedouins. These, finding the Greeks out of reach, immediately poured forth into all that part of the country, which had been on the preceding Sabbath in possession of the Greeks, and commenced plundering every house. A French merchant, whose house was near mine, they seized by the throat, took a gold watch from his pocket, his money from his belt, and articles from his house to the value of five thousand Spanish dollars. My own house being about in the centre of their depredations was much exposed. Many parties came at different times, and demanded entrance; but on my telling them the house was English, and they not presume to enter, they departed. After being annoyed by them in this way more than three hours, with a full and painful view before my eyes of their nefarious operations, a party of six or seven, most of all of whom were Bedouins, who appeared only

"For treason, stragglers, and spoils."

came, and very insolently and peremptorily bid me open the floor. I reasoned with them for a long time, but to no purpose. One of them cocked his gun, and leveled it at my head. I told them I should not open the door, and if they opened it

"As we have English protection, we are known in no other character, in this country, than as Englishmen."

At several Camp-meetings, as many as forty souls

professed conversion; at others, as many as eighty, and at one, the number of one hundred and twenty!

The work is spreading daily, and deep marks of penitence are manifested in every direction. When time permits I will probably give you some particulars that may not be uninteresting to a soul like yours, devoted to the cause of your Redeemer. I am, in haste, your brother in Christ,

W. T. COLQUITT.

"ON EARTH PEACE—GOOD WILL TOWARD MEN."

ZION'S HERALD.

WEDNESDAY, NOVEMBER 15, 1826.

NY NEW YORK OBSERVER AND RELIGIOUS CHRONICLE.

It is with pleasure that we have received information of the union of these two valuable papers. Union and strength are inseparable; and where two papers, which have been so liberally conducted and have diffused such a benign influence over a large and intelligent part of community, unite for the purpose of greater efficiency in doing good, it is certainly a happy omen to the cause of virtue and religion. The columns of this united paper are open to the friends of religion of all evangelical denominations, and are particularly pledged to favor the interests of all Bible, Tract, Missionary, and benevolent societies. The large patronage which the united paper commands, as well as its editorial strength and erudition, promise much for the future. In the United States we have as many grades of papers as of individual character. Some, in the east, in the centre, and in the west, are stars of the first magnitude, shining with no common lustre and as cheering as brilliant; others send forth rays of thick darkness. They are the black distributors of error, and blind the eyes of thousands to religious and political truth. Should persons of this character unite, and with their strength combine the power of intellect, we might well desire deliverance from such unions; but of such convulsive and jarring interests is the cause of darkness composed that we have not many fears from the united and systematic efforts of the adversaries of truth.

DEATH OF AN INFIDEL.

"The wicked shall not live out half their days," and while they do live they shall have much wrath and contention. This reflection has been excited by the sudden suspension of the "Christian Telescope," a paper printed at Providence, R. I. When an infidel dies the Christian's heart is oppressed with sorrow, and feels a trembling horror at the fate of a fellow being entering upon the realms of eternity without the sweet consolations of religion to attend him; but when an infidel paper expires we need have no such sadness. Our joy might be unmixed did we not recollect that the same spirit, which nourished and sustained, for a time, an enemy to the best interests of man, may still live, and that the injurious voice of this publication, though dead, may yet speak. Its influence may yet lengthen a track of desolation towards eternity. This is one of the dreadful responsibilities under which error should tremble and turn pale. The souls of thousands may not be innocently trifled with, and lulled to rest with a song of false security.

Whether this publication died by the suicidal thrusts of a brother, with whom it fought to the last moment, or whether it fell on the open field in fair fighting with an "Anti"-antagonist, no groan has told us. "If the righteous are scarcely saved, where shall the ungodly and sinner appear?"

The following extract of a letter to the publisher of Zion's Herald, dated St. Louis, Missouri, September 4, 1826, contains so many excellent remarks on the duty and privilege which ministers of the gospel have in distributing religious publications among their people, that we cannot deny it a place in our columns; wishing that it may encourage and strengthen our numerous agents, not only in Missouri, but throughout the States.

"I am now on my way to Conference, where I anticipate a happy interview with the people of God. I have with me some copies of the Herald, the prospectus and the schedules of accounts which I have just received from you, and doubt not but it may be gratifying to many of the subscribers of the Herald to see at once glance, its numerous patrons throughout the states of Indiana, Illinois, and Missouri; and what may still afford additional interest to the critical observer, will be to notice the exact dates, debts, credits, disbursements, &c. &c.

"Some have seemed to complain a little that I persuade the people too much to subscribe for the Herald; not because they feared that people would get religion too soon, or become too well acquainted with the knowledge of good which is going on in the world, but a short time since the Methodists have been greatly embarrassed in this vicinity, and it is a great cause to set up their Ebenezer, that helps them to stand in the world, and to be a blessing to their neighbors."

"I am aware that the Methodist preachers are not popular with the public, and that they are not very successful in their labors; but they are, however, competent to be instruments in God's hands for providing for the many societies which have been established in the course of their labors."

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SCIENCE, DOMESTIC ECONOMY, AND GENERAL INTELLIGENCE.

as many as eighty, and twenty; deep marks of penitence. When time some particulars that like yours, devoted I am, in haste, your T. COLQUITT.

TOWARDS MEN."

HERALD.

IBER 15, 1826.

LIGIOUS CHRONICLE. We received information the papers. Union and were two papers, which have diffused such intelligent part of greater efficiency happy men to the cause of this united nation.

of an evangelical pledge to favor Missionary, and be patronage which the n- as its editorial strength for the future. In the grades of papers as of the east, in the cen- of the first magnitude, and as cheering as bril- thick darkness. They are, and blind the eyes of spiritual truth. Should pos- d with their strength we might well desire but of such convulsive of darkness compo- saries from the united andaries of truth.

INFIDEL.— but half their days," and we much wrath and con- cee excited by the sud- den Thelescope," a paper When an infidel dies the

with sorrow, and feels a fellow being entering without the sweet consola- tion; but when an infidel recollects that a Saviour for all, especially those who live in lands, may believe to the saving of their souls.

These are the principles which we bumble

they have not only learned from the late ve-

funders of their sect, but also in their Bibles

the doctrines which have ever been owned

adorable Saviour, particularly within the last

in the awakening, conversion, and salvation of

bought and eternally souls; and these doctri-

nines which they consider their duty to

and to use all their means to promote and

the church government of the Methodists in A

Episcopal. Their preachers are divided into

elling and local ministry. Those of their

which are supplied by the travelling ministry,

change of preachers once in one or two years,

a fact worthy of observation, and which has

the wonder of thousands, that this very litera-

ture, supposed by many to operate against the

been and still is one of the main causes, under

the remarkable increase and spread of their

nation, which in less than a century, has more

about 600,000 church members. With re-

misionary efforts of the Methodists, we may

say that they are witnessed in the four quarters

Only in England the Methodists raised

last year, for their missions, the sum of 260,000

lars. The missions of the American Methodists principally among the aborigines of our country, the French of Louisiana and Canada; these are marked with God's special blessing.

I am aware that the Methodist preachers are

in the exhibitions made to the public of the

ministers of the gospel have

announced among their peo-

ple in our columns; and

strengthen our nu-

misouri, but throughout

the critical observer, will

ask, what is the duty

country as this? How can

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those, than to be diligently

recommending to

himself hath appointed to

ours and benefit the world

complain a little that I per-

subscribe for the Herald;

the prospectives which I have just re-

but it may be gratify-

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on the other religious societies in this town; not

but in the place to accommodate the respec-

tive denominations attending them; not that they believe

the gospel is not preached in them, nor that they

promote a sectarian spirit, but because they

accommodate themselves and their friends with

worship of their own in this town, and thereby

a greater opportunity of doing good. We hope

for, that the smiles of a gracious God will rest

upon all concerned in this contemplated

consecrated spot, upon the present under-

standing, and upon all concerned in this town; not

but a short time since the Methodists have been

permanently established in this vicinity, and the

great cause to set up their Ebenezer, that will

be provided for them. Their reason for build-

ing the house is the same, I presume, which has influenced the other religious societies in this town; not

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worship of their own in this town, and thereby

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upon all concerned in this contemplated

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ZION'S HERALD:—MISCELLANEOUS...INSTRUCTIVE...ENTERTAINING.

THE HERALD'S HARP.



FOR ZION'S HERALD.

MR. EDITOR.—Be printing the following lines you may gratify some of your readers. They are the words of Mr. John Wesley. He was travelling through England, and, as night overtook him, and no brethren being near, he called for entertainment at a public house. The landlord, suspecting from his habit that he was a clergymen, assured that a company of young people had assembled for a ball, and their noise might disturb him. Wesley observed that if he could have a quiet room, he would be at no trouble or inconveniences. The landlord granted a room, and Wesley retired.

It was soon reported that a Methodist preacher had put up there for the night. The young people were much pleased, and said they would have some sport with him. They appointed two young gentlemen politely to invite him to walk up stairs. He accepted, and went. No sooner had he entered the hall than they met him, and asked him for a room at his expense. But his gentle behavior and graceful address so completely won the young ladies, that they would do nothing against him. The rude fellows observed that they had made a law that one should come into that room, unless he would sing or dance. He observed, that, for dancing he could not, because it was against his principles, and that he had no song which would fit, saying, "If I could give him fifteen minutes respite, he would compose one." The company and Wesley retired into his room, composed the following lines, returned and sung them in such meeting salutes that sixteen of the company were awakened on the spot.

H. S.

THE PERVERSION OF MUSIC.

Listed into the cause of sin,
Why should a good be evil?
Music, alas! too long has been
Praised to obey the devil:
Drunken or light, or lewd the lay,
Flows to the soul's undoing;
Widens and straws with flowers the way
Down to eternal ruin.

Who on the part of God will rise?

Innocent sounds recover?
Fly on the prey, and seize the prize,
Ponder the carnal lover;
Strip him of every moving strain,
Every melting measure;
Music in virtue's cause retain,
Rescue its holy pleasure.

Come let us try if Jesus' love
Will not as well inspire us;
This is the theme of those above,
Upon your earth shall we fire:
Try, if your hearts are tuned to sing,
Is there a subject greater?

Harmony all its strains may bring,
Jesus' name is sweeter.

Jesus the soul of music is,
His is the noblest passion:
Jesus' name is life and peace,
Happiness and salvation;
Jesus' name the dead can raise,
Show us our sins forgive;

Fill us with all the life of grace,
Carry us up to heaven.

Who have a right like us to sing?
Us whom his mercy raises?

Cheerful our hearts, for Christ is king;
Joyful are all our faces.

Who of this perfect love partakes,

He evermore rejoices;

Melody in our hearts we make,

Melody with our voices.

He that a sprinkled conscience hath,
He that in God is mercy,
Let him sing psalms, the spirit saith,
Joyful and never weary;

Offer the sacrifice of praise

In spirit, never ceasing;

Spiritual songs and anthems raise,

Worship, and thanks, and blessing.

These let us in his praises join,
Triumph in his salvation;
Glory ascribe to love divine,
Worship and adoration.

Heaven already is begun,

Opened in each believer,

Only believe and then sing on,

Heaven is ours for ever.

AUTUMN.

Sweet Sabbath of the year,
While evening lights decay,
Thy parting steps methinks I hear
Steal from the world away.

Amid thy silent bowers
'Tis sad, but sweet to dwell,

Where falling leaves and drooping flowers

Around me breathe farewell.

Along thy sunset skies

Their glories melt in shade;

And, like the things we fondly prize,

Seem lovelier as they fade.

A deep and crimson streak

The dying leaves disclose;

As on consumption's waning cheek

'Mid tuis blooms the rose.

The scene each vision brings

To death in decay;

Of scar and early faded things,

Too evanescent to stay;

Of joys that come no more,

Of flowers whose bloom is fled;

Of friends wept upon the shore,

Of friends estranged or dead;

Of all that now may seem,

To memory's tearful eye,

The vanish'd beauty of a dream

Of which we gaze and sigh.

Literary Souvenir.

OBITUARY.

FOR ZION'S HERALD.

AMOS PRATT.
Religion never appears more amiable and inviting than when it is experienced by and exemplified in the young. When it not only weans them from the vain hopes of worldly pleasure, but also reconciles them to death and the grave; while it refreshes their souls with the most reviving hopes of eternal life.

Probably it will not be unacceptable to Christian readers, to be favored with a short account of the life and death of a young man; especially as his life was good, and his end glorious. "The righteous shall be in everlasting remembrance."

Amos Pratt departed this life, Oct. 15, aged 19 years. As he was a child of Christian parents, so his mind became early imbued with religious principles; and, under the influence of the Holy Spirit, he was made acquainted with experimental piety, while quite young—not much past 12 years of age. Although he remained faithful and happy for a season, yet, through unwatchfulness, he gradually declined from

the power of godliness, while his outward conduct remained irreproachable.

About 2 years before his departure, he, however, renewed his covenant and engaged again with all his heart in the Lord's service. He continued to grow in grace and heavenly-mindedness, until he was gathered into the garner. His last sickness was a pulmonary consumption. During his confinement, his faith and love continued to increase, and his prospects of heaven to brighten. He was much engaged in prayer for the perfecting of the love of God in his soul. Although he indulged some hopes of recovery, yet he would often say, "whether I live or die I must be holy." Many of the pious visited and often prayed with him. When he was interrogated whether his mind was troubled with doubts and fears, he would reply, "nothing," said he, "but true religion can make me so happy on this bed of affliction." It was inquired, are you happy? "Yes" was the reply. Are you resigned to the divine will, whether to die or live? He paused, and said, "could I have my choice, I think that I should rather prefer death; but I wish to be resigned." Many of his young friends, and many others, some destitute of religion, visited him; for whom he manifested much concern. He exhorted them, with tears, to seek the Lord while he is to be found. He insisted on a promise from them that they would never rest till they should find mercy. Several individuals gave him this promise. And as it is an agreement of the living with the dead, and as it is ratified in heaven, so may it never be forgotten. He would often bless his Saviour, that he had previously known his sickness sought his salvation, and settled his interest in heaven. Through the month of September, he appeared calm and resigned, though deeply engaged in prayer and self-examination. Many times he broke out with shouting, saying, "I am happy; how good religion is! Oh! what should I now do without religion?"

As he grew too weak to raise the phlegm that collected upon his lungs, he manifested some apprehension that his end was near. It was inquired, are you willing to die? He answered, "yes, if it be before morning." While engaged in prayer for his parents, and the rest of the family, his soul was filled with God—a high principle of faith begotten simplicity. He must be an eagle towering toward heaven on strong pinions.—Cecil.

by more, if possible, than an oath, to speak the truth in righteousness and love; and to declare faithfully and solemnly, according to the best of your knowledge, the whole counsel of God.—Adam Clarke.

The peculiarities attached to the Ministry.—A minister is a Levite. In general he has, and he is to have, no inheritance among his brethren. Other men are not Levites. They must resort to means, from which a minister has no right to expect any thing. Their affairs are all the little transactions of the world. But a minister is called and set apart for a high and sublime business. His transactions are to be between the living and the dead—between heaven and earth—and he must stand as with wings on his shoulders. He must look, therefore, for every thing in his affairs to be done for him and before his eyes. I am at a loss to conceive how a minister, with right feelings, can plot and contrive for a living. If he is told that there is such a thing for him to be will make such an application, and that it is to be so obtained, and so only, all is well—but not a step farther. It is in vain, however, to put any man on acting in this manner, if he be not a Levite in principle and in character. These must be the expressions of a nature communicated to him from God—a high principle of faith begotten simplicity.

It must be an eagle towering toward heaven on strong pinions.—Cecil.

By an Italian lady, who died in 1524, a victim of unrequited love.

PARENTS' DEPARTMENT.

TO THE EDITOR OF ZION'S HERALD.

DEAR SIR.—In looking over the Herald of the 18th October, my mind was peculiarly affected by a piece, extracted from the Philadelphia Recorder, on the death of an infant. It was on that day so sacred to every Christian, particularly to those parents who delight to gather their little group around, and, from that sacred treasury which is ever rich and full of comfort to the believer, to impart unto them such instruction as God has made them capable of giving, and they of receiving, that I read to my children those comforting lines, written on the death of Francis. It appeared to prove such a heavenly frame of mind that I felt a delight in dwelling upon it, but how little did we think, that, ere another Sabbath should return, the dear child, whom we had just been permitted to rejoice, and to welcome to our society and friendship, should close its eyes in death, and bid us adieu, until the coming of the resurrection; when all those precious babes who were only permitted to cast one look on this world and died before they tasted of its pleasures or drank of its sorrows, shall meet their Christian parents in the kingdom of that Jesus who has said:—

"I take those little lambs,
And lay them in my breast;
Protection they shall find in me—
In me ever blest.

"Death may the hands of life undoose,
But can't dissolve my love;
Millions of infant souls comprise
The family above.

"Their feeble frames my power shall raise,
And mould with heavenly skill;
I'll give them tongues to sing my praise,
And hands to do my will.

"His words the happy parents hear,
And shout with joy divine,
Oh, Saviour, all we have and are
Shall be for ever thine."

J. F. A.

YOUTH'S DEPARTMENT.

FOR ZION'S HERALD.

A FATHER'S LETTER TO AN INFANT SON.

MY DEAR SON.—It is possible that before you are old enough to understand any advice that I can give, I may be in eternity. I wish to leave something that may be of use to you when I am dead. And O, may the Spirit of grace help me so to write, that your youthful mind may be directed in the way of piety. Let me assure you that often I have supplicated the throne of grace in your behalf, and entreated God to bless your precious soul. I want you to be holy in heart and life.

As his distress was very great, it was said to him, you suffer much. He replied "none too much." It were twice as much I would not complain." The day of his departure was the Sabbath. In the morning, he was in great distress of body, but still happy in his soul. His friends prayed much that he might have an easy exit. He soon gained relief, and stated, "I shall not die hard now, for Jesus is here. Glory to God; Jesus is with me."

A few moments before he departed, one inquired, are you sensible that you are going? He answered, "Yes." Are you willing? "Yes." Are you happy? "Yes." Then he asked what was the hour: and was answered, two. This was his last word. Being unable to speak, he put out his hand and shook the hand of each of his friends, and sweetly fell asleep in Jesus.

He was a youth of amiable disposition, and very affectionate to his parents, whose circumstances were such, as led them to place much dependence upon him for their future support and comfort. But in this they are sadly disappointed. The providence and grace of God must be their only trust. It is a matter of thankfulness that he has accomplished his work so soon, and died so easily.

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